

FOREWORD

On April 10 this year, for the first time in humanity's history, a photo of a black hole (or black abyss) taken with the Event Horizon telescope was published. As if seen through an "out-of-focus camera lens", a shadow (dark circle) of a massive black hole at the centre on the galaxy M87 surrounded by a mass of gas moving very fast can be seen. Sheperd Doeleman, Project Director of Event Horizon Telescope and Senior Research Fellow at Harvard University says that black holes are the most mysterious formations in the universe¹. In fact, it's amazing that the whole world is "going crazy" for the first publicly published black hole image. But it is at these moments that we especially want to point out that there are still so many inexhaustible, mysterious, valuable, exploratory things on our small planet Earth. Here, in front of our eyes, every day, whole worlds of human consciousness open up, as if they were a kind of parallel reality. The other question is whether we want to see them, "take a picture", and most importantly, recognize their value? Remembering the words of Carl Sagan, a well-known astronomer and science populariser, not anyone else but "We are a way for the cosmos to know itself"².

And while human aspiration to colonize the expanses of the Universe is still an unattainable dream, I suggest you to stay real and check out the 25th issue of *Res Humanitariae*. It publishes recent studies of Lithuanian and foreign humanities, dedicated to the study of contemporary folklore, musicology and linguistics.

As many as five publications are devoted to contemporary folklore. The collection of articles starts with a publication by Brigita Jurlovaitė and Giedrė Barkauskaitė, which discusses images of Norway and Sweden in online memes collected between January 2017 and April 2018 on Facebook (149 memes in total). According to the authors of the study, the analysis carried out helps to better understand the relations between the aforementioned neighbouring countries, the public attitude towards themselves and the neighbouring country. Viktorija Matuzonytė and Laima Anglickienė open the door to the attitudes of contemporary Lithuanian, Latvian and Finnish youth (18-30 years of age) about national costumes, their link with the national identity. The article briefly presents the

¹ Jašinskienė, Agnė. Scientists took a picture of a black hole. *Verslo Žinios*, 10/04/2019. Internet access: <http://bit.ly/2DKfe72>, watched on 03/05/2019.

² Sagan, Carl. *The Shores of the Cosmic Ocean* (science popularisation series – first episode), 1990. Internet access to snippet of episode one: <http://bit.ly/2J2VIMX>, watched on 05/05/2019.

preconditions for the creation of national costume in Lithuania, Latvia and Finland. It also tries to briefly analyse what information young people lack in this area? Is the national costume an important symbol of ethnicity in the opinion of respondents? The study shows that the worst situation of national costume is currently among the young people of Finland, while the young Norwegian generation has best kept the tradition of cherishing and wearing a national costume. Interestingly, respondents from Latvia expressed a growing interest in the national costume. And for the Lithuanian younger generation, according to the study, national costume is not an important family tradition, however the interest is growing. Elena Matulionienė extends the features of national expression in the present context through the nuances of wearing a national costume or its individual details. The researcher tries to answer the questions that have arisen while studying the development of the textile basket (also called in lith. *delmonai*) of the Lithuanian national costume, which is related to the motivation to make and wear the basket, the choice of decor characteristics, symbolism of ornamentation and colour combinations. Analysis of field research reveals manifestations of ethno-cultural identity through the production and wearing of textile baskets. For example, a textile basket is usually worn with the regional costume of Lithuania Minor; with personal festive attire during exclusive holidays and celebrations (public, family); with the uniforms of political and public organizations (scouts). Irma Šidiškienė's article takes us from folk art bars to contemporary cultural phenomena of Vilnius city (and its environs). According to Šidiškienė, two traditional and two modern festivals have been selected for analysis, the celebration habits of which, through formal and informal channels, is compared between colleagues in and around the capital. The study revealed that, in general, formal and informal celebrations in organizations maintain a certain balance: if the organization celebrates formally by engaging not only in a meeting, but also in an evening spent together while dancing and enjoying regale (which may be collective, composite), it is attended by everyone who wishes to do so. And when a formal evening is not formally organized, smaller groups have informal separate parties. Karina Račaitytė also explores the issues of urban culture, Kaunas being in the centre of it this time. The article of the young researcher attempts to analyse the demographic changes of Kaunas city from the middle of the 20th century until the end of the 20th century, using Kaunas residents' narratives, statistical and historical sources. The main source of the work is field research material collected in Kaunas in 2018 according to the ethnographic questionnaire prepared by the author. The author points out that statistics are traditionally considered to be more objective sources, more in line with "objective reality" than memory narratives which are more subjective. However, despite this, the material collected in this empirical study did not differ

from the statistical data. On the contrary – it revealed and supplemented such data. Furthermore, the stories of the residents supplemented the facts about the period under investigation with authentic, diverse information that revealed and illustrated various aspects of this phenomenon (i.e. Kaunas city change during the Soviet era).

Four articles are devoted to the topics of musicology (ethnomusicology); a large number of Ukrainian researchers put a lot of effort into this. Daryna Chamakhud (Дарина Чамахуд), in the context of Ukrainian and world musicology, for the first time provides information about one of the most popular compositions of Yakiv Yatsynevych (Яків Яциневич), folklore motifs – “Susidka” (Сусидку), which is based on previously unexplored archival material. A lot of valuable and new material was found and studied in the Central State Archives Museum of Literature and Arts of Ukraine (Kiev). Found archival material is published in this article to be made available to researchers. The information gathered gives us a closer look at the story of the piece under analysis, which confirms that Yatsynevych’s “Susidka” is not just a remake of a folk song, but more or less the original work of the composer. The analysis also provides an opportunity to reconstruct the context of creation of the composition being studied and to determine its place in the general musical context of the 20th century. Halyna Pshenichkina (Галина Пшеничкина) explores three ethnographic regions – Podolsk, Dnieper and Poltava in the territory of modern Cherkassy district – according to the features of ritual folklore songs recorded there. According to Pshenichkina, the main purpose of his ethnomusicological activities is to conduct local folklore expeditions, to record and document the continuity of all three singing folklore traditions within the Cherkassy district, and to conduct research on style, genre, rhythm and melody in aspects of typology. Liudmyla Putiatytska (Людмила Путятницкая) explores the peculiarities of musical and poetic texts of ancient Ukrainian religious monodic chants. According to the researcher, the essence of such hymns still existing in the Orthodox rites lies primarily in their poetic texts, which is why they should be studied by a method of structural analysis, incorporating the latest methodological achievements in literary and musicological sciences. Integrated interdisciplinary study of chants of monodic structure enables us to better understand the value of their liturgical text and to trace the patterns of musical development. Temur Yakubov (Темур Якубов) completes a list of articles on musicology. The publication by a Ukrainian researcher analyses Sergei Bortkiewicz’s (Сергей Борткевич) sonata for piano and cello, op. 26 – the form, structure and functional features of sonata. The article specifies the date of creation of the musical composition in question. The publication also provides a historical overview of how the sonata genre invariant has evolved. Finally, a comprehensive analysis of Bortkiewicz’s personal work

allows Yakubov to determine the influence of Western European and Russian compositional traditions on the analysed musician.

Two publications are devoted to the problems of linguistics. Raimonda Mikašauskienė's article analyses short-root inclusions and *sta* word stem verbs recorded in the works of authors of Samogitian origin in the 16th-19th centuries. According to the author, these verbs are classified and discussed according to their root finite type, which leads to different patterns of construct diversification. The morphological structure of verbs recorded in the old Samogitian papers is similar to that of the present Samogitian subdialects, but there are significant differences, therefore, the verbs of the old Samogitian papers are compared with the data of the present Samogitian subdialects in order to find out the localization of various forms, their distributional boundaries and their chronological and areal distribution, trends of structural changes and their motives. Mikašauskienė also seeks to analyse and determine as early as possible the earliest phase of *na* word stem use and to determine the origins of this word stem use. Ukrainian scholar Khrystyna Dyakiv (Христина Дяків) explores the problems of modern linguistics – a failed communication act. The author analyses failed journalist acts of communication (format – video interviews with well-known people in public (YouTube celebrities)) in the context of Ukrainian-German culture. This is done in the context of specific social interactions and certain linguistic theories covering practically all structural levels of the communicative language. An analysis by Dyakiv leads to the conclusion that a failed linguistic act usually occurs due to some linguistic violation caused by a journalist, respondent, or some other external factor.

In the reviews section, prof. DA Gabija Bankauskaitė evaluates Aurelija Mykolaitytė's monograph "Curonian Spit in Lithuanian Literature: Paradigms of Cultural Memory" published last year. This time in the Chronicle there is only one publication by Žydrūnas Vičinskas about the success of three doctoral dissertations in the field of ethnology which were successively defended one after the other under the vault of Klaipėda University Faculty of Social Sciences and Humanities.

In conclusion, I do not think it is a mistake to say that the 25th issue of *Res Humanitariae*, which attempts to "photograph" stained-glass windows of human culture, will contribute to the knowledge of the microcosm thriving right here on planet Earth.

Res Humanitariae Deputy Editor-in-Chief
Dr. Žydrūnas Vičinskas